



Memoria Historica

By

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CMFN



The following Report details the processes, relationships, achievements, and challenges of the Catholic Migrant Farmworker Network by way of interviews and questionnaires of key actors, participants, and contributors.

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THE BIRTH OF CMFN

“Nosotros no podemos dejar de hablar de lo que hemos visto oído.” [Hechos 4:20]

"We can't stop talking about what we've seen heard." [Acts 4:20]

An awakening began in 1972 with the first National Encuentro, which became a platform for the most invisible catholic presence to begin hearing their voice, the migrant farmworkers along with other people on the move. Catholic Migrant Farmworker Network Inc. (CMFN) was born out of this awakening by eight pastoral agents who attended the West Coast Migrant Ministry meeting in Tucson, Arizona in 1986.

It began with **invitations** by Dick Notter, Zeferino Gonzalez, Adela Gross:

Celine Caufield, Bishop Tom Daly, Bishop Manz, Bishop Roman, Sr Teresa Ann, Reyes Ruiz, Patricia Stockton, , Sr Rosa Maria Salazar, Charlotte Hobleman, Raul Rice, Enrique Lopez, Cesar Chavez, Sr Rosa Martha Zarate (San Bernardino), Las Guadalupanas, Franciscans, Vincentians, Humility of Mary, Incarnate Word, MACC, SEPI, RECOSS, and others.

Each of the respondents brought their common gifts of **humanity, solidarity, care, compassion, dignity, justice** to recognize the profound humanity in the lives of the migrant laborers **and deep concern at the working conditions** and the **invisibility** of these large and dispersed communities in church and society. The spirit moved from **encounter** to **advocacy**.

CMFN's **Purpose** was to provide accompaniment, outreach, and spiritual development for farmworkers as they moved from state to state to harvest crops. The response was given life through friendships and sustained through national gatherings: Encuentros; in Washington; Arizona; Michigan; California; Franciscans sisters in Minnesota; Diocesan workers in Florida; the sisters of St Francis of Little Falls in Minnesota and the Vincentians working in Michigan. From invitations friendships grew across ecclesial, organizational, and farmworker lines.

Fr. Richard Notter, the first CMFN Executive Director from Toledo, Ohio, traveled the migrant stream from the southern states heading north four months of the year, listening to the **on-the-ground** stories and challenges of the farmworkers. He was invited to participate in many family and sacramental celebrations in the farmworker communities. In each area he met with local parish and diocesan leaders who were involved in migrant ministry or who wanted to start an outreach ministry to address the spiritual, physical, and emotional needs of their brothers and sisters in Christ. The **encounter** was an experience of Christ among the farmworkers and families which called for this Good News to be announced to the local and national church. The response was not so much ex-officio or professional as it was a **vocation**. A personal encounter with Christ among the poor moving hearts, minds and feet to respond.

*“No one can face life in isolation... We need a community that supports and helps us”
[Fratelli Tutti, #8]*

Preface: The following categories reflect the responses from the twenty interviews with the intent to recover an understanding of the processes, practices and underlying values / spirituality which have given life to the first 33 years of CMFN.

VALUES

“Mi palabra ha llegado bien cerca de ti: ya la tienes en la boca y la sabes de memoria, y solo hace falta ponerla en practica” [Dt 31:14]

“My word has come very close to you: you already have it in your mouth and you know it by heart, and you just have to put it into practice” [Dt 31:14]

We Value...

- ❖ *Visits* that take place and uplift human value and personal dignity.
- ❖ *Encounters* with farmworkers allow for Priests and Bishops to experience on-the-ground-realities while allowing for the conversion of reality for the farmworkers.
- ❖ *Personal Connection* and family histories
- ❖ *Knowledge* about Farmworker reality
- ❖ *Solidarity, Care, Love, Compassion, and Collaboration*
- ❖ *Advocacy*, which allows us to raise awareness of the farmworkers
- ❖ *Initiative, Justice, Humility, and an Openness* to receiving people as they are
- ❖ *Labor* with Mother Earth
- ❖ *Service* of CMFN as a Vocation (more than profession)

SPIRITUALITY

“We ourselves ...are dust of the earth (Gen 2:7); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters.”
[Laudato Si, #3]

Our Spirituality is grounded in the same way the fields are grounded to the *humus* (soil/earth) and linked to the hands and feet of humbled workers who care for her.

Our Spirituality is guided by The Spirit that breathes life to allow us to care for our brothers and sisters. It is strengthened by the accompaniment of others who come with their recognizable gifts of humility, compassion, service, solidarity, and commitment to bring good news in the visits and the forms of sacraments, service and solidarity.

Our Spirituality is one of making the invisible, visible to Church and Society and belongs to a larger church community, which achieves voice beyond the fields.

Our Spirituality is Missionary discipleship that acknowledges the significance of Jesus and Mary in the lives of the farmworkers. In addition, it recognized the presence of Christ in and among the workers.

Christ is here, as is Dios Padre y su madre Maria, *incarnate* in the lives of the farmworkers. Pt. The **Incarnational Spirituality** in the local farmworker communities, is Christology from below and within which moves, as the good Spirit will, to build up relationships as in the body of Christ, and learns to “Walk together toward the Kingdom without Fear.” [II Consulta Nacional, 2007]

Christ is here, in the *community*. Who from outside can see this incarnate presence of Christ? Those who come with the same spirit of love, humility, generosity and with an eye for recognizing the good in others and for seeing that which dehumanizes.

STRENGTHS

“As your words unfold, light is shed, and the simple-hearted understand.”
[Salmo 119:130]

2010 Service Learning Immersion in California



Relationships

In the beginning years, CMFN became affiliated with the office of Pastoral Care of Migrants and Refugees (PCMR), department of Migration and Refugee Services at the United States Conference of Catholic Bishops in Washington, DC. This office provided expertise and published resources created by network members for dioceses, CMFN members and other individuals who were involved in farmworker outreach. Our connections with MACC, SEPI, and RICOS have been instrumental in the successes that we have had. The key strength are the friendships and networking that is grounded in the missionary discipleship vocation of all the membership and has experienced the invitation to walk with and advocate for migrant farmworkers. A key partner in the networking

is the USCCB and its various offices related to ministry among migrant workers. They have offered personal support, leadership, and financial aid in the CMFN mission. Another strong and faithful member of the support network are the religious congregations and community-based programs. Like spokes on a hub, the network of partners are linked to the CMFN Board.

The USCCB office of Pastoral Care of Migrants, Travelers and Refugees (PCMRT) and CMFN work collaboratively. PCMRT offers pastoral resources to migrant farmworkers: catechetical, liturgical and evangelization resources. They also offer and assistance to diocesan and parish staffs as well as other agencies serving migrant farmworkers. It also encourages regional and diocesan gatherings of persons involved in migrant ministry. As with CMFN, the vast majority of dioceses wished to receive help from the USCCB / PCMRT with regard to their ministry to migrant farmworkers and rural migrants. They wished to receive any information from USCCB which would be helpful in training local parishes on their response to migrants and rural immigrants. Dioceses requested information from USCCB on materials, programs and services offered and other dioceses may have to offer. Information on financial resources, formation programs, social and legal services and how to access them was also requested. In addition, they indicated interest in learning about best practices in relation to outreach efforts, services, programming, ministries as well as updated information on migrant & rural immigrant population: Some dioceses asked if it would be possible for USCCB / PCMRT to investigate size of population and where migrants and rural immigrants work.

The Board has kept the mission moving with or w/o a director for 33 years. Their strength is their representing many national regions along with their expertise and particular involvements.

Friendships and the people involved

Dick Notter, Zeferino Gonzalez, Adela Gross, Celine Caufield, Bishop Tom Daly, Bishop Manz, Bishop Roman, Sr Teresa Ann, Reyes Ruiz, Patricia Stockton, Sr Rosa Maria Salazar, Charlotte Hobleman, Raul Rice, Enrique Lopez, Cesar Chavez, Sr Rosa Martha Zarate (San Bernardino), Las Guadalupanas, and many others.

Accompaniment

The accompanying of the farmworkers has been impactful. People are able to be transparent about their faith and to receive blessing before beginning their migrant journeys.

Characteristics

We are Catholic and we go into the fields. Our power to bring people together has been furthered by the impact of Bishop Manz and his relationship building with farmworkers and rural immigrants through listening and celebrating faith. We bring the vision that helps to find hope in all situations. Visits by Dick Notter; Steve Grozio, and the Vincentians have helped to do that with Families and Pastors, in Texas, Mexico, Florida, NC, etc. Strengths can be found in our communication, immersion trips, religious congregation support, relationships with USCCB and community-based programs, expertise-and-commitment of board members, among other achievements found below.

ACHIEVEMENTS

“la fe sin obras no tiene sentido” [Santiago 2:14-20]

33 years later, CMFN is still striving to create an awareness of Farmworkers in the United States and The Church. Through the achievements below, we have been focused on making visible the invisible.

Service-Learning Immersion

To raise awareness of farmworkers an immersion trip is offered to groups for 5 days or less.

25th Anniversary Celebration



Leadership Formation and Ministries

We have completed mission appeals in 10 dioceses. Formation courses were fully subsidized by MACC in early years. Formation is an important factor in giving voice and in generating participation processes. However, in the survey, formation was regarded as important, only by a minority of respondents. Results indicate scant attention paid to leadership formation of migrant farmworkers. Notwithstanding, leadership formation is indispensable for the self-identification of strengths and for generating participation in this population. The 2012 report, *Walking Towards the Kingdom without Fear*, described the resolutions made by the farmworkers and rural immigrants at the Second National Consultation: *“We are the church and we are called to the create open forums for the community where the people are heard and where their petitions may be answered.”* Migrant farmworkers and rural immigrants yearned for justice and to have their voice heard.

Migrant farmworker and rural immigrant formation, evangelization and catechesis also had strong impact. Dioceses and parishes offering religious education programs adapted to the time available to migrants together with celebrations such as Our Lady of Guadalupe and popular religiosity

celebrations such as Posadas and Vía Crucis brought the community together. Other pastoral services such as retreats for youth and adults, faith formation programs accessible and tailored to the needs of migrants, prayer groups and all charismatic celebrations or events of emotion and healing were also cited as having a strong impact.

Workshops

CMFN staff offers small group workshops on community organizing, legal rights and women's retreats in several locations annually.

Pastoral Visits and Sacraments

CMFN Staff make four to five pastoral visits annually to rural immigrant areas around the USA (two are "Episcopal" visits with either Bishop John Manz or a Mexican Bishop). Each week-long visit touches 500-800 farmworkers at their workplace, homes or mission churches for Eucharist celebrations and listening sessions. Pastoral Care includes faith formation, evangelization & organizing, Bible Study, Prayer, Catholic Social Teaching and Leadership Skill Development. These have included Pastoral leadership courses and know your rights workshops. The power of the pastoral visits not only helped to develop migrant ministry in many dioceses but has truly been the daily bread of the CMFN membership. And as most participants in the pastoral visits would testify, it has been the faith of the migrant workers in their ongoing struggle for a better life for their families that exudes their persevering strength.

Over the course of 10 years, from 2003 to 2013, some 18 archdiocese and dioceses were visited by Bishop John Manz, accompanied by representatives from the USCCB Office of Pastoral Care of Migrants, Refugees and Travelers and representatives from the Catholic Migrant Farmworker Network. These dioceses were: Cleveland, Columbus and Youngstown, Ohio; Miami, Palm Beach, Orlando, Venice and St. Petersburg, Florida; San Bernardino and Stockton, California; Raleigh and Charlotte, North Carolina; Tucson, Arizona; Salt Lake City, Utah; Little Rock, Arkansas; Pueblo, Colorado; Yakima, Washington and Birmingham, Alabama.

Bishop John Manz, in the report, *Ten Years of Pastoral Visits to Migrant Workers*, described the working conditions of the migrant farmworkers and rural immigrants who he says: "*face dangerous working conditions, deportation, abuse by bosses, and exploitation by shady lawyers or officials who take advantage of their language barrier or ignorance of American law... Big meat and dairy processing centers, draw the immigrant community because they need the money. The work is low paid and conditions, difficult.*"¹ Bishop Manz went on to say that migrants and rural immigrants live in a constant state of fear that they will get picked up and be deported. Many migrant farmworkers and rural immigrants are fearful of travelling freely and, in order to survive, remain hidden. His description fully correlates with the responses in the present survey on the concerns and obstacles facing migrant farmworkers and rural immigrants.

Listening Sessions

¹ P. 2 Ten Years of Pastoral Visits to Migrant Workers, USCCB, Washington, DC 2015

The listening sessions among the farmworkers and local and national visiting pastoral folks give voice to people w/o voice, give hope for justice and awaken the minds and hearts of the church's leadership. Mindful of these words, a recent report published by Crux Now² quotes Bishop Joseph Tyson of the diocese of Yakima, who said:

“It’s important that our future priests know in their bones the labor of the bread and the wine... and know the lives behind our agricultural workers.”... “The seminarians’ presence in those fields is very important... Many of those workers don’t have the ability to get to church. So, we need to bring church to them... I’m hoping that the migrant workers come away with the sense that they are part of the Church no matter where they are at... And that we love them and care for them and they are always welcome. There’s always a place at the table.”

CMFN National Survey 2016

Meanwhile, in 2013 a concern arose at CMFN’S strategic planning meeting resulting in a recommendation to create a national assessment tool surveying how dioceses serve migrant farm workers and rural immigrants. In order to network and better serve the dioceses and the migrant farmworker / rural immigrant population, CMFN board members wished to learn more about of the whereabouts of migrant farmworker / rural immigrant population, their work and their concerns; the components of pastoral attention to this population, the pastoral challenges and resources to meet them and what resources/support would they find helpful from CMFN. Finally, after months of consultation and carefully crafting a questionnaire, CMFN, with the support of USCCB / PCMRT, sent out a national survey to all dioceses on pastoral care and services to migrants and rural immigrants

Communications

CMFN’s bi-lingual newsletter and website reaches 600 members+ pastoral agents. A bi-lingual booklet from the II National Consultation has been published and distributed recently to CMFN members, Consultation and Pastoral course participants and all the US Bishops. After forming a 501c3, we have created and grown our membership database.

Consulta I

In 1996, CMFN held its First National Consultation with the participation of over 90 pastoral workers and farmworker advocates. The meeting helped solidify the network and set goals for CMFN for the next decade.

Consulta II

The Declaration of the Community of Migrant Farmworkers and Rural Immigrants

“We are a community of migrant farm worker and rural immigrant, who walk towards the Kingdom without fear, giving witness as actors and not as spectators; a hardworking community

² <https://cruxnow.com/church-in-the-usa/2018/10/11/working-alongside-migrant-laborers-prepares-seminarians-for-priesthood/>

in search of justice, mindful of the suffering. We are bearers of a historical memory, the present, and the journey into the future; being a people that moves forward, breaking barriers and creating solutions. We are a community committed to the migrant pastoral and we serve with a spirit of communion to a multicultural community. Starting with a commitment to the formation of youth in our community. We are a farming and rural community that needs to continue its formation. We are part of this Consulta and we give witness to what we have heard, seen and shared; we are determined to put into practice and to follow up on what we have lived. In the following we have expressed resolutions of our commitment and our recommendations to our Bishops and other leaders of the Church, in the areas of social justice, community services and pastoral.”

Consulta II



Other Points of Mention

- ❖ Setting up health clinics (Minnesota early years)
- ❖ Farmworkers standing up for their rights (Michigan)
- ❖ Local regions having a sense of national solidarity with CMFN
- ❖ Other services with strong impact were social, educational, and legal service such as Catholic Charities' services to migrants.
- ❖ Also, advocacy on issues such as immigration, DACA and state driver license.
- ❖ Additionally, legal services, ESL, socio-economic and educational support, health and housing.

BEST PRACTICES

These best practices will be particularly important as we move from Phase I into Phase II of the project, where we analyze the present moment.

- I. Ongoing networking
 - a. Links with the II & III National Encuentros
 - b. Links with the USCCB PCMRT (Link with Institutional Church)
 - c. Links with RECOS
 - d. Links with MACC & SEPI (Formation Institutes)
 - e. Links with Bishops
 - f. Connections to Universities (Creighton)
- II. Accompaniment
 - a. Connecting universities and other organizations to farmworkers;
 - b. Collaboration with universities for research projects;
 - c. Broadening the horizon of students and farmworkers
- III. Pastoral visits local and nationally
 - a. Liturgies
 - b. Listening sessions
 - c. Bishop liaison writes up visit report with recommendations and sends it to the local bishop for him to develop pastoral migrant farmworker ministry
 - d. Provides sense of solidarity and communion with the people
- IV. Two National Consultations
- V. Leadership Formation programs
 - a. MACC contribution
 - b. SEPI
 - c. ICLM
- VI. Train the Trainers
- VII. Summer Bible School
 - a. Funded by Catholic Extension
- VIII. Orientation for pastoral workers for migrant ministry
 - a. Building community → drinking margaritas (Sr Adela Gross)
 - b. Pastoral workers coming together nationally to form CMFN
- IX. Workshops
 - a. Legal rights
 - b. Women's Retreats
 - c. Scripture-based programs
- X. Immersion program
 - a. Working from the ground up and exposing the reality of the invisible to others.
 - b. We organize migrant communities
- XI. Newsletter
- XII. Development of educational materials
 - a. Sacraments; Practical issues; Biblical reflexion guides, etc.

- b. “Companeros del Camino”
 - c. Sharing these materials
- XIII. National surveys
- a. Jeff and Miriams 2016 survey to the Dioceses.

Jose Teaches Bishop Manz How to Pick Tomatoes



CHALLENGES

These Challenges can be overcome together.

	Tangible	Intangible (those that need to be further defined in detail with concrete action-related steps)
Short-Term	<p>CMFN discontinuity</p> <p>Systemize approach to planning and governance</p> <p>The need for more evaluations and ongoing feedback loops</p> <p>Organizing fund raising / missions</p> <p>Lack of staff, i.e., need for a team (Not just one director). The CMFN vision is incredible, but it needs an army of workers</p> <p>aA common vision and a team with skills</p> <p>An obstacle to farmworker ministry is NOT having a plan and NOT starting locally; rather nationally)</p> <p>Continuity: Organizational & with Farmworkers</p> <p>Funding</p> <p>USCCB support</p> <p>Relationship between board and the director</p> <p>Need to have a presence in diocesan publications / notices</p> <p>Better financial accountability: “Does this expense help our mission?”</p> <p>Too clerical</p> <p>Who’s the target audience: Farmworkers?</p> <p>Pastoral Agents?</p> <p>CMFN commitment and responsibility</p> <p>Need for greater efficiency to move forward</p> <p>Definition today of “migrant” farmworker</p> <p>Contact with religious congregations</p>	<p>Connection between meetings and actions</p> <p>The newsletter is not effective at the moment. There’s no feedback from those who get it.</p> <p>Parishes are serving the needs of the farmworkers and of the owners, with reluctance to say anything to alienate the owners</p> <p>The support of the institutional church makes the difference</p> <p>Closure of migrant ministry offices</p> <p>Regional representation on CMFN board</p> <p>Lack of competencies among board members</p> <p>Lack of systematic approach to governance</p> <p>Communication</p> <p>Good plans not achieving their objectives</p> <p>Needs to get in touch with the present moment (compared with 33 years ago)</p> <p>It began with the urgency and ideals of the times</p>
Long-Term	<p>Leadership formation development among farmworkers and pastoral agents</p> <p>Leaders that can take on the role that the migrant farmworkers have their voices are heard; that the bishops know the people are present (Sr Joanna Okereke)</p> <p>Lack of strategic planning and good record keeping</p> <p>Lack of follow-up with the formation courses, workshops, and retreats</p> <p>The need for training to better accompany farmworkers</p> <p>Current lack of knowledge about CMFN</p> <p>Necessary is the trust that people need with CMFN in order to work together</p> <p>Links with universities</p> <p>Prepared materials for parishes and dioceses</p> <p>Clarification about what CMFN offers</p> <p>Need to use technology: meetings, communications, etc.</p>	<p>To make the farmworkers visible to church and society</p> <p>Lack of USCCB Meeting follow-up</p> <p>No serious strategy to develop a network</p> <p>Reluctance of diocese and priests to get involved with migrant ministry</p> <p>Communication with bishops</p> <p>Importance of information and education</p> <p>Lack of commitment</p> <p>Church’s social teaching</p> <p>Social media use and development</p> <p>Gap between the migrant farmworkers and the digitalized world</p> <p>Uneven Church landscape vis-à-vis migrant ministry</p> <p>The CMFN organization needs continual preparation; formation</p> <p>Educate the bishops</p>

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EXPANDED TIMELINE

“Hablemos de los hombres de bien cuyas buenas obras no se han olvidado.”

[Siracides 44:10]

“Let's talk about good men whose good works have not been forgotten.”

[Siracides 44:10]

1950-1986 (PRE-CMFN FOUNDING)

1962

Cesar Chavez founded the National Farm Workers Association, later to become the United Farm Workers – the UFW. By 1970 the UFW got grape growers to accept union contracts and had effectively organized most of that industry, at one point in time claiming 50,000 dues paying members. The reason was Cesar Chavez’s tireless leadership and nonviolent tactics that included the Delano grape strike, his fasts that focused national attention on farm workers problems, and the 340-mile march from Delano to Sacramento in 1966.

1965

Adela Gross and Women Religious developed a group for the care of farmworkers called The National Migrant Worker Council. They set up health clinics to care for farmworkers. One part of the Org, was the *“East Coast Migrant . . . “*

1971

In January, leaders of state Migrant Ministries that had been providing charity and service to migrant workers since the 1920s met in Atlanta to discuss the future of their ministries’ relationship to the growing farm worker organizing movement. At that meeting, they founded the National Farm Worker Ministry (NFWM) with a commitment to organize faith communities to support the campaigns of farm worker organizations.

1972: Encuentro I

- The First National Pastoral Encuentro assembled Hispanic Catholics across the U.S. in Washington D.C. The titles chosen for Encuentro & Mission are inspired by John Paul II’s pastoral letter *Novo Millennio Ineunte*, in which the Holy Father echoes Jesus’ invitation to the apostles to “put out into the deep” for a catch – “Duc in altum.” These words ring out for us today, inviting us to remember the past of Hispanic ministry with gratitude, to live the present challenges and opportunities with enthusiasm, and to look forward to the future of Hispanic ministry with confidence. (E&M #2)³

³ [Remembering the Past with Gratitude | USCCB](#)

- Bishops publish first document on Hispanic ministry with conclusions of the I Encuentro Nacional. *I Encuentro Nacional Hispano de Pastoral* is convoked by the U.S. bishops – infancy stage of Hispanic ministry.

1969

- Chicano priests organized Padres Asociados por los Derechos Religiosos, Educativos y Sociales (PADRES) and two years later Chicana Religious formed Las Hermanas. Lay movements such as the Cursillo, Marriage Encounter, and the Christian Family Movement swept the country, creating national networks and training thousands of new leaders.
- The National Conference of Catholic Bishops (NCCB) establishes the Division for the Spanish Speaking under the auspices of the Department of Social Development.

1970

Patricio Flores, himself a farm-worker, was ordained the first U.S. Hispanic bishop.

1972

- A coalition of many of these leaders, led by Virgilio Elizondo, founded the Mexican American Cultural Center (MACC) in 1972.
- The Second National Encuentro consisted of a few hundred participants, mostly Church leaders, who demanded full participation of Hispanics in all aspects of Church life. As a result, ecclesial authorities began implementing changes. The Division for the Spanish Speaking in the United States Catholic Conference became an independent secretariat with layman Pablo Sedillo as director. Regional offices for Hispanic ministry were initiated or reorganized. More Hispanics were ordained bishops, and dioceses founded agencies for Latino ministry. A permanent committee of Bishops for Hispanic Affairs was also created. These were important steps obtained as a direct result of a national effort of U.S. Hispanic Catholics who worked together toward common objectives.

1974

The Division for the Spanish Speaking of the Department of Social Development is elevated to the NCCB Secretariat for Hispanic Affairs.

1976

National gathering of people in the Midwest Region set the primary issues for the coming II Encuentro Nacional. Farmworker ministry didn't make the cut. Those concerned said they had to keep meeting. One of the people was Sr Rosamaria Salazar who worked with Pablo Sedillo. She worked with Bishop Flores, and at MACC. She left her congregation and worked with Welfare Dept as social worker. She became a founding member. Reyes Ruiz of Tucson was director of Migrant Ministry in Phoenix. His wife became a visionary: Marriage Ministry International. Also, a Capuchin from Denver ([The entire list is on the CMFN Web Page](#)). Zeferino Gonzalez from Fresno. Jose Lopez from RECOS. SEPI sent by Mario Vizcaino.

1977: Encuentro II

It was attended by Fr. Dick Notter. Almost five times as many delegates and observers attended, the fruit of a national consultation of over 100,000 people. Rather than a series of presentations, this Encuentro was a working session of grass roots organizers. Spanish was the official language.

The second Encuentro elicited more episcopal participation in its proceedings that were published by the United States Catholic Conference. The conclusions called on both the participants and the entire Church to: (1) continue with the consultative Encuentro process; (2) form Basic Christian Communities; (3) correct injustices within and outside the Church using an option for the poor; (4) promote ecclesial unity based on diversity; and (5) foster lay ministry. Of particular note was the heightened profile of youth.

1979

Southeast Pastoral Institute is formed.

1981

Instituto Nacional Hispano de Liturgia (INHL) is formed.

1982

The Bishops Speak with the Virgin: A Pastoral Letter of the Hispanic Bishops of the United States is published, presenting the message of our pilgrimage through history, our reality, and our role as artisans of a new humanity, courage, and hope.

1983

U.S. Bishops issue the Pastoral Letter *The Hispanic Presence: Challenge and Commitment*, Affirms that Hispanic people are a blessing from God to the Church and to the nation, Recognizes past efforts, identifies urgent needs and their pastoral implications, Makes the commitment to redouble their pastoral efforts and call for a III Encuentro Nacional

1985: Encuentro III

The bishops expressed a desire to draft a National Pastoral Plan for Hispanic Ministry based on the conclusions of this Encuentro. Diocesan and national teams began the process of massive consultation with particular emphasis on previously underrepresented groups. The great majority of participants had taken part in the exhaustive process of local, diocesan, and regional preparation that reached an estimated 200,000 people through this classic Church event. Efforts paid off in a balanced delegation that included more women and the poor, but young people were still underrepresented.

Specific themes coalesced into a working document presented to almost 1,200 delegates representing over 130 dioceses. The open and genuine dialogue included some disagreement, for example, several hundred Encuentro delegates staged a protest until the emphasis on the value, equality, and dignity of women was restored to the text of the concluding statement. However, this organized protest itself witnessed to the success that the Encuentro process had achieved in promoting lay leadership in general and women leaders in particular. Ada María Isasi-Díaz, Yolanda Tarango CCVI, Ana María Díaz Stevens, María Luisa Gastón, Rosa Marta Zarate, María Iglesias SC, Ana María Pineda RSM, Olga Villa Parra, Dominga Zapata SH, and countless others witness to the fact that virtually all the extant Hispanic national leadership among women was involved in the Encuentros.

Based on the conclusions of the third Encuentro, the NCCB published the National Pastoral Plan for Hispanic Ministry (NPPHM) in 1987. As in the case of the proceedings of the prior Encuentros,

the implementation of the NPPHM has been mixed. The process, if not all the documents, however, represents a milestone in the history of the U.S. Church. Enduring Influence of the Encuentros. Sociologically, the Encuentros fostered greater national networking among Latinos. Numerous diocesan and regional offices attest to this fact, as well as the National Secretariat, and the growing number of national Hispanic Catholic organizations such as the Academy of Catholic Hispanic Theologians of the United States (ACHTUS). Anthropologically these assemblies defended, even celebrated, the right of all Church members to be at once both universally Catholic, and peculiarly distinct in language and culture. No other ethnic group in the country has incarnated this insight as successfully. Ecclesiologically they championed a Church that is communitarian, evangelizing, and missionary. Indeed, some of the Encuentro proceedings predate both of the similarly collaborative U.S. pastoral letters on peace (1983) and the economy (1985).

Asociación Nacional de Diáconos Hispánicos (ANDH) and Federación de Institutos Pastorales (FIP) are formed.

1986-1996 (THE FIRST DECADE)

CMFN had life before the official founding in 1986. Around 1983, at that time, they were a committee of the Bishops conference and called the Catholic Migrant Farmworker Network who met in Tucson, Arizona. Father dimarzio and Peter Zenzian (coordinator for polish ministry and became their contact). There was also another women working for conference that was doing organizing for southern workers. Others include Samperino Gonzalez, Astella Reece, and Reyes Reece. They started Mary's ministry and academy. They were outstanding who dedicated their lives to farmworkers. In 1982, workshops were organized in Fresno challenging people to think about their vocations and to consider the journey of migrants. This became the first leadership formation team.

1986: Founding

CMFN was incorporated in the state of Ohio as a 501c3. They looked for 2 representatives from each of the national USCCB regions and held the first meeting in September/October of that year in Benton Harbor, MI. Fr. Dick Notter could work half time for Diocese of Toledo and half time for CMFN by permission from Bishop Hoffman.

1980-1985

- Alejandro became connected with Sr. Elena Gonzalez, a Sister of Mercy and Director of MACC at the time, and Jerry Naughtono who started ARISE in Texas.
- Zeferenia began to organize migrant farmworkers in California and CMFN received funds for their annual meetings.
- In the early years there were courses offered in a lot of places. CMFN invited a few national formation institutes to participate: MACC (Texas), RECOSS (California), SEPI (Miami, Southeast).

1986

Prophetic Voices is published: The history and consultation process of the Third National Hispanic Encuentro.

1987

Bishops' Committee on Hispanic Affairs is established as a permanent committee of the National Conference of Catholic Bishops.

The Catholic bishops unanimously approve the National Pastoral Plan for Hispanic Ministry. The Plan provides pastoral priorities and action for Hispanic ministry at the diocesan, regional, and parish levels.

1988

- Academy of Catholic Hispanic Theologians of the United States (ACHTUS) is formed. 1989 Asociación Nacional de Sacerdotes Hispanos (ANSH) is formed. 1990 Hispanic Ministry Resource Center is formed.
- National Pastoral Plan is implemented in dioceses throughout the United States and there is a significant growth among diocesan offices for Hispanic ministry and parishes offering services in Spanish

1989

Founding of National Association of Hispanic Priests

1990: Leadership Formation Program

- MACC received a grant for them to give courses among farmworkers, thus the MACC link with CMFN. The leadership program MACC prepared was for farmworkers with minimal education.
- Documents on Hispanic ministry is published *Leaven for the Kingdom of God*
- Founding of National Catholic Council for Hispanic Ministry (NCCHM)

1991

Founding of National Catholic Association of Diocesan Directors for Hispanic Ministry (NCADDHM)

1992

- First Congress of Roots and Wings takes place in Los Angeles, CA.
- National Catholic Association of Diocesan Directors for Hispanic Ministry (NCADDHM) is formed.

1995

- 1st real full-time director was Karen Bearheart was the first. But by the time Miriam came on the scene, she agreed to a partial salary but was working full time. Had retreats for the members that developed out of priests in Columbia who would come to SEPI (the first was in Florida). Olga Villa-Parra helped get a \$60,000 grant for the Consulta in 1995 at Tecny. This was a first in bringing 80+ farmworkers from all over the country. Some of the Haitians from Florida came in from the coalition of Immokalee workers.
- The sisters of St. Francis and Temphin, Humility in Mary, The Campucian Priest, and other congregations helped.
- Documents on Hispanic ministry is published *Communion and Mission*

- The U.S. Hispanic bishops convoke Hispanic Ministries directors and coordinators to commemorate and celebrate the collaboration and communion of fifty years of a national ministry effort.
- Pastoral statement *The Hispanic Presence in the New Evangelization in the United States* is published.

1996: Consulta I

- There was participation of over 90 pastoral workers and farmworker advocates. The meeting helped solidify the network and set goals for CMFN for the next decade.
- Documents on Hispanic ministry is published *The Hispanic Presence in the New Evangelization in the United States*
- Founding of National Catholic Network de Pastoral Juvenil Hispana (La Red). Already established national organizations such as the National Organization of Catechists for Hispanics (NOCH) were strengthened
- National Catholic Network de Pastoral Juvenil Hispana—La RED is formed.
- Second Congress of Roots and Wings takes place in Chicago, Illinois.

1997

Documents on Hispanic ministry is published *Reconciled Through Christ*

1997-2007 (THE SECOND DECADE)

1997

Synod of Bishops for America takes place. The U.S. bishops approve the convoking of a Fourth National Encuentro. 1998 One Faith, One Church, One America: Symposium with the Latin American Episcopal Council (CELAM) on Catechesis '98.

1999

- Pope John Paul II promulgates *Ecclesia in America* in Mexico City. 1999 Hispanic Ministry at the Turn of the New Millennium: A Report of the Bishops' Committee on Hispanic Affairs is published.
- *Many Faces in God's House: A Catholic Vision for the New Millennium*, a parish guide to prepare for Encuentro 2000, is published.

2000: Encuentro III

- *Many Faces in God's House* is held in Los Angeles, California, with the participation of more than 5,000 church leaders representing 150 dioceses and 157 different ethnic groups and nationalities.
- Web site was created and two levels of Pastoral Leadership Courses. These courses continue to be facilitated by CMFN and The Mexican American Catholic College (MACC) in collaboration with staff in many dioceses. These courses are currently offered at least four times a year with 30 or more participants.
- USCCB provided \$55,000 to \$60,000 for five years of salaries and travel.

2000-2001: Celine Claufield was Part-Time Executive Director

2001: Episcopal Visits

- These took place to different dioceses. One person from USCCB accompanied Bishop Martine and others. This could congregate around 300 people. The Bishop also wanted to put two sisters working with farmworkers. The quality of the visits was Key. Bishop John Manns. He had an extraordinary way of reaching people's hearts. Any of dioceses he visited, he gave a report on it. 2016 onwards, USCCB did episcopal visits themselves. That meant CMFN had a way to strengthen relationships with Dioceses so they were important. The CMFN dioceses link was strengthened through pastoral courses.
- The Bishops' Committee on Hispanic Affairs convokes the leadership in Hispanic Ministry to a National Symposium to refocus Hispanic ministry for the new century.
- Six more Hispanic bishops are named
- Convocation and celebration of a *National Symposium to Refocus Hispanic Ministry*
- Publication and promotion of the document *Encuentro & Mission: A Renewed Pastoral Framework for Hispanic Ministry*
- Development of diocesan pastoral plans based on *Pastoral de Conjunto*
- *Many Faces in God's House* video is produced in English and Spanish

2002-2005: Hector Rodriguez was Part-Time Executive Director

2002

- In 2002, planning began for the Second National Consultation of CMFN. Several key changes were envisioned since the first Consultation in 1996: 1) To include rural immigrants, who not work directly in agriculture. 2) To actively recruit from the farmworker and rural immigrant leadership that CMFN had worked with over the last decade. 3) To prepare the groundwork for the Consultation with a national survey to dioceses and individual immigrants. 4) Create a highly participatory process to give voice to the farmworkers and rural immigrants invited.
- *Encuentro IV and Mission: A Renewed Pastoral Framework for Hispanic Ministry* is published.
- CMFN 2002 – 2004 national survey

2003

III Congress of Roots and Wings takes place at the University of Notre Dame.

CMFN MACC Leadership Training



2004

- The Committee for Hispanic Affairs approves the preparation for the First National Encounter for Hispanic Youth and Young Adult Ministry.
- National surveys were sent out, several times from 2004 through 2006. Due to changes in personnel both at various dioceses and CMFN, it took nearly two years to collect the information. In the end there was a response from 67 dioceses and over 2,000 individuals. Results from the surveys reflected a reality for rural immigrants across the United States. Both the diocesan and individual surveys indicated that overwhelming numbers of rural immigrants are from Mexico—between 65% to 76%. Even though this is an extremely young population—the majority of those surveyed were married—58.5%. Yet most live in the United States as solitary individuals; nearly 40% do not have a spouse present and 59% of both men and women live apart from each other with one child or more. The consequences of split families are devastating on both sides of the border.

2005

- Pastoral Course I-Diocese of Stockton CA (60 participants)
- Pastoral Course I-Diocese of Cleveland/Youngstown (43 participants)

2006

- Pastoral Course I-Diocese of Columbus OH-Portsmouth (26 participants)
- Pastoral Course II-Diocese of Stockton, Sacramento, and Oakland (26 participants)
- Pastoral Course I-Cedaredge CO-Diocese of Pueblo CO (48 participants)
- Celebration of the First National Encounter for Hispanic Youth and Young Adult Ministry at the University of Notre Dame.
- Best Practices in Diocesan Ministry among Hispanics/Latinos is published.

2007: Consulta II

- The Committee for Hispanic Affairs is replaced by the Subcommittee for Hispanic Affairs.
- Catholic Association of Latino Leaders (CALL) is formed.
- Consulta II was held in order to know the needs and the current reality of the migrants and held at Creighton. The recommendations and resolutions were presented by two CMFN board members to the Subcommittee on Pastoral Care of Migrants, Refugees and Travelers (PCMRT) at its June 2008 meeting.
- Pastoral Course I-Diocese of Stockton, Centro Guadalupe Westly CA (37 participants)

2008-2018 (THE THIRD DECADE)

2008: Service Immersion Program I (Stockton, CA)

- Pastoral Course II-Cedaredge CO, Diocese of Pueblo CO (41 participants)
- Pastoral Course I-Diocese of Birmingham AL-Sumatanga Camp
- Asociación de Religiosas Hispanas en Estados Unidos (ARHEU) is formed.⁴
- The Secretariat for Hispanic Affairs is incorporated into the new USCCB structure, under the Secretariat for Cultural Diversity in the Church.
- Conclusions of the First National Encounter for Hispanic Youth and Young Adult Ministry is published.
- They received students from Creighton University in a mission program. They helped to put them working with farmworkers. They received some seminarians. Jose helped to do that. You need to go to the fields to know the reality. CMFN started with that. Some of the students are professionals now and have compromise with farmworkers.

Bishop Manz and the Farmworkers in Stockton, CA

⁴ [Remembering the Past with Gratitude | USCCB](#)



2009:

Service Immersion program II (Ohio)

- CMFN Pastoral Course I-Diocese of Birmingham AL
- National Symposium on the Present and Future of Catholic Hispanic Ministry in the United States was held at Boston College.
- Publication of the study on National and Regional Hispanic Catholic Ministry Organizational Initiatives: An Assessment, by William D. Dinges, PhD.
- Returning to Omaha, the students asks what they might do in Nebraska. They started the “Nebraska Migrant Action Coalition.”
- Made contact with Sr. Yesenia in Alabama’s chicken processing plants, 2009. The chicken plants have Baptist denominational links but few Catholics. The CMFN Pastoral Visit team celebrated a mass there. The mass was a good opportunity for the workers. It turned out to be a fiesta.

Service Learning in Ohio



2010-2014: Sr. Karen Bernhardt was First Full-Time Executive Director

2010: Service Immersion Program III (California)

- In 2010 Migrant Journey went back to Stockton. Summer 2010 did advocacy and literacy project handing out 10,000 children. We participated in the 25th anniversary in California. The founders as role models for the rest of us leave us with a debt of gratitude. CMFN would not be here today with the founder's foundations.
- Pastoral Course I-Diocese of St. Petersburg FL, St. Clement Church (25 participants)
- Pastoral Course I-Diocese of Tucson (57 participants)
- IV Congress of Roots and Wings takes place in Chicago, Illinois.
- MACC (they received funds) to help migrant farmworkers and help those who give so much to farmworkers with CMFN. They started to put 30-40 people in each course from this year onwards. Then when they changed to the Mexican American College, this formation stopped.

2011: Service Immersion Program IV (Colorado)

- Pastoral Course I-Diocese of Charlotte NC (35 participants)
- Pastoral Course I-Diocese of Salt Lake City, UT (25 participants)
- Pastoral Course I-Diocese of Salt Lake City UT (20 participants)
- Hispanic / Latino Bishops publish a letter addressed to undocumented immigrants living in the U.S. 2011 Emerging Hispanic Catholic Leadership Gathering in San Antonio, Texas.
- In honor of its 40th anniversary as a national organization and 90 years of solidarity with farmworkers, NFWM conducted oral history interviews with major supporters around the country. We hope that these interviews will help us look forward to the future of faith community support of the farm worker movement and also inspire others to join us.

Service Learning in Colorado



2012: Service Immersion Program V (North Carolina)

- Board itself developed a strategic pastoral plan in 2012 and 2013. It was facilitated for Head of St. Ammey (in Mexico) and non-profit. Father Elisar Lopez. He facilitated pastoral plan. Miriam carried out survey as a result of pastoral plan. Jeff gave her 3 sheets of papers with questions from earlier ones. The 2016 survey incorporates those questions and adds more.
- Pastoral Course II-Diocese of Tucson (24 participants)
- Pastoral Course II-Diocese of Salt Lake City Utah (18 participants)
- Pastoral Course II-Diocese of Salt Lake City Utah (25 participants)
- Pastoral Course II-Diocese of Charlotte NC (25 participants)
- Ministerio Hispano Presente, Pasado y Futuro: Un Nuevo Comienzo is published.
- National celebration in Chicago, IL to commemorate significant anniversaries in Hispanic Ministry, including the 21st Anniversary of the National Catholic Association of Diocesan Directors for Hispanic Ministry, NCADDHM.
- Production and distribution of the Media Kit Hispanic/Latino Ministry in the United States.

Pine Trees Immersion Trip in North Carolina



2013: Service Learning VI (Texas)

- The National Agricultural Workers Survey (NAWS), most recently conducted from 2013 to 2014, gives us some information based on the 4,235 farmworker interviews conducted (which included migrant and seasonal farmworkers, but excluded guest workers). NAWS found that about half of workers surveyed lacked work authorization. The study also found that on average, foreign-born farmworkers interviewed first came to the US 18 years before being interviewed. Only 16% were migrants, defined by NAWS as people who reported jobs that were at least 75 miles apart or who reported moving more than 75 miles to obtain a farm job the previous year. Much of the workforce was seasonal; 84% of farmworkers reported having less than full-year farm employment the previous year.⁵
- Pastoral Leadership I at Migrant Camp in Hartville, OH
- Three Women's Empowerment Workshop at St. Anthony's Parish (Canton, Diocese of Youngstown, OH)

2013-2014: Andrea Dulac was Part-Time Executive Director

⁵ Learn more about the health needs of this special population on our [Migrant Health](#) page. You can also search for relevant resources and clinical tools by keyword in our [Resources & Toolbox](#). Our [Archived Webinars](#) feature several free recorded webinars specific to the needs of migrant and seasonal farmworkers.

Service Learning in Texas



2010-2014: Miriam Bannon was Part-Time Executive Director (did Full-Time work)

2014: Service Learning VII (Florida)

- Pastoral Course I-Diocese of Birmingham
- Pastoral Course I-Diocese of Birmingham
- Series of 4 workshops at St. Paul's Catholic Church in Salem, OH (Unity and Diversity Community Building Project)
- Pastoral Course I-Diocese of Birmingham, AL
- Pastoral Course I-Diocese of Birmingham
- Pastoral Course II-Diocese of Birmingham
- Pastoral Leadership I-Diocese of Charlotte, NC
- Pastoral Leadership II-Diocese of Charlotte, NC
- Pastoral Leadership I-Diocese of Charlotte, NC
- Pastoral Leadership II-Diocese of Charlotte, NC
- Federation for Catechesis with Hispanics (FCH) is formed.
- ENAHVE is formed and preliminary planning for the V National Encuentro begins. 2014 V Congress of Roots and Wings takes place in San Antonio, TX.
- II National Symposium on Catholic Hispanic Ministry in the United States was held at Loyola Marymount University.

- No follow-up for SEPI Retreats that were given to farmworkers

2015

- Two years later in 2015, the USCCB Office of Pastoral Care of Migrants, Refugees and Travelers (PCMRT) published a report titled: *Ten Years of Pastoral Visits to Migrant Workers*.⁶
- Women's Empowerment Workshop at St. Paul's Parish in the Diocese of Youngstown, OH
- Pastoral Leadership II-Diocese of Charlotte, NC
- Pastoral Leadership IV-Diocese of Charlotte, NC
- Lay Leadership Formation: Preparation Workshop in Columbus, OH
- Practice of Leadership Workshop at the Diocese of Kalamazoo
- Train the Trainers course UDM Detroit
- Leadership Workshop Follow-Up Planning at Steubenville Diocese
- Leadership Workshop Follow-Up Planning at St. Petersburg Diocese

2016

- Train the trainers in California.
- Train the trainers, a day long workshop at St. Wendelin Catholic Church in Fostoria, OH
- Train the Trainers at UDM Detroit
- Series of 14 sessions in Hartville, Migrant Camp
- National Colloquium on Ministry with Hispanic Youth and Young Adults was held at Boston College.
- V Encuentro Process Guide is printed, and Diocesan Teams are formed and trained.
- Survey was completed by Miriam and Jeff.

2017

- Encuentro V
- ARHEU becomes Asociación de Hermanas Latinas Misioneras en América (AHLMA). 2018 Regional and National Encuentros are held.
- Parish and organizational process of the V National Encuentro begins, followed by Parish and Diocesan Encuentros.

2017-2020: Ricardo Ariza was Part-Time Executive Director

⁶ Ten Years of Pastoral Visits to Migrant Workers, [United States Conference of Catholic Bishops, Washington, DC], 2015

Seminarians Immersion Trip in 2018



2019-THE PRESENT MOMENT

2019

- III National Symposium on Catholic Hispanic Ministry in the United States was held at Notre Dame University.
- Publication of the Proceedings and Conclusions of the V National Encuentro of Hispanic/Latino Ministry.

2021-Current: Fr. Tom Florek is Current Executive Director

2021

- Planned VI Congress of Roots and Wings will take place in Washington, DC.⁷
- Fr. Tom initiates a 33-year analysis of History and steps going forward. Phase I details the story of CMFN as told by those who know it best. Phase II will be an investigation and analysis of the current moment.
- Hispanic ministry is implemented at the local level in the context of an ongoing national pastoral process
- Integration versus assimilation becomes a fundamental pastoral value in the life, structure, and mission of Hispanic ministry and its relationship with the broader church

⁷ [Microsoft Word - Hispanic Ministry Media Kit 2020 - EN.docx \(vencuentro.org\)](#)

- The number of Hispanic bishops reaches 22⁸

Integration vs. Assimilation

Integration is not to be confused with assimilation. Through the policy of assimilation, new immigrants are forced to give up their language, culture, values, and traditions... By integration we mean that our Hispanic people are to be welcomed to our church institutions at all levels. They are to be served in their language when possible, and their cultural values and religious traditions are to be respected. Beyond that, we must work toward mutual enrichment through interaction among all our cultures. (*NPPHM #4*)

MISSION

Our Mission is to

Give Visibility by hearing and seeing the lives of the farmworkers

Accompany the farmworkers know they are not alone.

Promote human development through both spiritual and social needs.

Network with others who share a similar vocation and strive to end farmworker exploitation.

Open diocesan doors for work with farmworkers while supporting the Diocesan Directors who minister to them.

Uplift Farmworkers' dignity, justice, and the significance of their work.

Create stable communities that continue to take significant demographic change into consideration.

Help soothe the new sense of urgency with the Pandemic and anti-immigration sentiment.

Analyze what's being done locally to help the formation of Bishops' conscience.

THE ROAD AHEAD

Collectively,

We have a lot to learn from the past 33 years

We are hopeful.

We are ready to start anew

⁸ **Bibliography:** j. p. dolan and a. f. deck, *Hispanic Catholic Culture in the U.S.: Issues and Concerns* (Notre Dame 1994). s. galeron, r. m. icaiza, and r. urrabazo, *Prophetic Vision: Pastoral Reflections on the National Pastoral Plan for Hispanic Ministry* ([Kansas City](#) 1992). m. sandoval, *On the Move: A History of the Hispanic Church in the United States* (Maryknoll 1990). s. a. privett, *The U.S. Catholic Church and its Hispanic Members: The Pastoral Vision of Archbishop Robert E. Lucey* ([San Antonio](#) 1988). a. m. stevens-arroyo, *Prophets Denied Honor: An Anthology on the Hispanic Church in the United States* (Maryknoll 1980).
[k. g. davis]

We aim to be more inclusive of factory workers

We encourage parish / diocesan migrant ministry leadership to reach out to farmers, factory owners, human resources departments, social service agencies, firefighters, hospital administrators, mission coordinators, apartment owners, police, judges, attorneys, school principals, etc in order to:

- I. Share their experience and concerns about migrant farmworkers and rural immigrants
- II. Encourage networking among them towards “welcoming the stranger”
- III. Offer services at their disposal to migrant farmworkers / rural immigrants



Collectively,

We desire to...

- ❖ Organize regional and national meetings of migrant ministry pastoral workers to a) present on best practices and b) identify emerging priorities and figuring out how to respond
- ❖ Design workshops for people who want to work in migrant ministry in parishes
- ❖ Do more immersion
- ❖ Collect more research
- ❖ Involve more Universities, stakeholders, and interested organizations

- ❖ Not be limited to only assisting those migrants who are farmworkers
- ❖ Develop a more active social media presence
- ❖ Create a dynamic approach to fundraising
- ❖ Recruit new board members and connect with membership contacts

QUESTIONS FOR REFLECTIONS

1. Who are we responding to? Farmworkers – Factory workers – What each region defines as their im-migrant population needs – Youth -

APPENDIX A: REGIONS REPRESENTED IN CMFN:

- I. New York
- II. New Jersey
- III. Outer Banks – Carolinas
- IV. Florida (a number of people)
- V. Alabama at Jesuit College
- VI. Arizona
- VII. Texas (Valley)
- VIII. Sr Rosalia still active with farmworkers
- IX. Brownsville Diocese group of sisters from Spain
 - a. (Ask Yolanda Castillo)
- X. New Mexico
- XI. California
- XII. Washington State (Seattle & Yakima)
- XIII. See Alejandro Aguilera who was director in Portland
- XIV. Boise Idaho
- XV. Minnesota (Red River Valley)
 - a. Juan Duran
- XVI. Colorado
- XVII. Iowa (3 religious / carnales sisters)
- XVIII. Wisconsin
- XIX. Dolores Silha (Racine)
- XX. Michigan
- XXI. Benton Harbor Center
- XXII. Ohio, Toledo (Bishop Albert Ottenweller)
 - a. Frank Schweitzer = a real character –
 - b. Woman gave birth in Frank’s living room
 - c. He was a teacher for Dick Notter.
 - d. Dick was nominated to be on the national board
 - e. A Brooklyn Bishop was the first liaison